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Must Remain in
Transcription Room

M2076 Monday, November 15,1971 Seattle

Mr. Nyland: So ~~you~~ we'll have two meetings in Seattle- tonight and tomorrow evening. We can talk tonight a little bit in a general way about definitions, or what is Work really, or what you could expect from Work, or the reasons why a person might become interested in Work. Tomorrow, we can assume that you know already, at least a little, about Work on yourself. Maybe then you can ask questions. But dont forget, it has to be a question about Work. There is a very little sense in talking about ordinary life. And the reason of course when we do have a meeting is to find out what is Work and again the motivation why you are interested and if that interest actually can be followed by an experience.

I assume you are a kind of a mixed group. Certainly mixed as far as coming from different states of life, different kind of education and background, different way even at the present time of looking at things in general and particularly about yourself. Because your opinion about yourself of course is different from what someone else might think of you

and what you think of someone else may not apply to you at all. Now what someone else might think of you may not have any value and your viewpoint of yourself always remains your own personal viewpoint. So if you look at yourself in a certain way as one thing to grow up your problems also are your own problems and it may be very difficult when you want to talk about your own problems that you expect someone else to understand them. You see the difficulty is always that when one discusses ordinary affairs and the difference that exists between personalities and the way they are not only as types but particularly as far as acquired characteristics are concerned. Each person is really a different kind of a personality and sometimes a little similar like the leaves of a tree, but the leaves are different and so is each human being, and it seems a little preposterous to talk about oneself and to come to a general conclusion, and it has to be very vague if the general conclusion would become acceptable to every one of us. You can say we're human, or we have a body and even that is already questionable because what is being human? Not animal, not plant, but human, or whatever there is as a human being, personality with three centers.

And again ~~the~~ you question: what is a center? Because if I take my body as a whole, why should I call it a center? There is no central point in my body. Every cell is practically the same as every other cell, and if I would have to choose between the different organs like my heart ~~of~~ or my eye-sight or different things that belong to me as my personality receiving impressions from the outside world, or that what takes place as digesting and what is more important, stomach or the intestines or the different things that are physiologically as to havng a certain value?

Practically everything that we are physically belongs to the body and if it doesn't belong or it isn't there then we say it's lopsided. So to say that it is a center- it is a totality. It is a means...Gurdjieff very seldom uses the word 'center'. For him, the three centers are really three brains. By that is meant of course that there is a certain activity in each of the brains and that that what takes place as activity of the personality as a whole is made up of those three brains functioning and what is meant by the education of the three brains is the information that is put into it which then starts to unroll. He uses the word 'Bobbin-kandelnost' for that unrolling the energy which is available in the application of manifestations. And living then simply means that although one is educated up to a certain point and you might continue to put in more knowledge about yourself that activity requires that the energy then is reversed as it were, and it is used for certain purposes of behavior.

Now as far as the feeling is concerned also that is not a center. It's the wrong word. Not all my feelings are in my Solar Plexus. It's a concentrated organ in which there is a higher rate of vibration or a total quantity of vibrations which of course makes me kind of thick, if you like, or it makes me to some extent aware of that what takes place when I am excited. And perhaps I say it affects my breathing because it happens to be something that is in my chest. Now one can say of course that if feelings could be removed as a center to one's heart. But you see that process is a requirement in order for a man when he wishes to become conscious and conscientious, that then that would take place.

But as we are now and we talk about it, we certainly don't have too many feelings in one's heart, and the heart is only a certain organ

to take care of the blood circulation. So when I now see myself as I am and I study that- not that I mean by that that I know that the knowledge I receive is absolute because that I don't find out, not that easily in ordinary life. I look at myself then as a certain entity which functions and when I consider the feeling function I must conclude it is not only my Solar Plexus but that there are different nerve nodes over the whole body which also function as feeling centers, very small, but they are connected with the Solar Plexus and that kind of a receiving station which are in different parts of the body, I cannot call a center because it's tremendously spread all over the totality.

The only center I could consider is the brain because it is centered in something I call my head or the cranium in the skull and it has functions to fulfil of a mental quality. And perhaps it is a center and perhaps, I say, it is separated from the other centers a little bit more because the neck is rather small and there is not much connection between the head and the rest of the body. But still, to call it a center would mean that that what is centrally located is acting in accordance with each other and belong together as a center. Because if it is centered it means that there is a concentration of the same kind of energy for the same kind of purpose. And if I subject that kind of a definition to what is taking place in my brain I'm completely wet because my brain is not at all that kind. I have I don't know how many different compartments in my brain and all of them functioning mentally. Thought processes, of course, formulation in front, pondering in the back, that what is memory stored away somewhere else. That is what anticipation, different from memory, the considering..the consideration of the future. Certain thoughts which are

connected with feelings and which I seem to think that they are centered in the thalmus and the hypo-thalmus. That there are certain sections of the brain that are not functioning even and that I call virgin fields, also there for some purpose but I don't know why. And there is no central gland because the pineal gland is not functioning any more, it atrophied; and the pituitary also, it functions, but not for the whole brain.

And so again the word center is wrong. I can say there are three parts to a man but when there are three parts belonging to a totality of a personality, as represented by a body I also must know that the three parts are very definitely connected with each other. And I can prove that when I say, is there a thought without a feeling or is there a feeling without a thought or is there a feeling without being connected with an expression of a feeling by means of my physical body, or if I have something that affects my physical body is it registered in some part of my brain? If I say that the physical body is suffering or it has pain or any part of my body and I, you might say, feel it as suffering, feel it as a pain, it registers in my mind as something that I know and say, yes it's my stomach. You see, a human being is so completely mixed up and there is really nothing that you could even separate from each other because we have been taught to use the totality of the body almost for every purpose. And each center, as it were, although it is assigned originally as being independent of each other they take in each others washing and they help each other and at times they interfere.

Now regarding Work, because all this naturally is a description of what we are and you know all that and when you are a thinking person and when you are serious about yourself and when you consider the questions of

growing up or becoming a man or to change the state of yourself into one of equilibrium or to try to fulfil an aim that you strive for or if you feel empty that you try to fill it or that there may be energy available which is misused, or you cannot control it or there are explosions of an feeling or emotional kind or there is a difference between surface knowledge and deeper knowledge or that what is behavior which remains superficial and behavior which is stimulated from one's essence. All of that one assumes as a human being besides all that has still the desire that many times the way he sees he is using his body or it is being used or that one allows certain impressions to come in and about which you don't want to do too much because you don't know how to control them or it is customary that you are affected by reading a newspaper or listening to the radio or ordinary talk talk of other people or the superficiality of sociability of that what is an ordinary world interested so-called in the questions of the day. Perhaps politics, perhaps economy, perhaps sociology of some kind, perhaps helping, perhaps taking care of the sick, perhaps even psychology, perhaps even an insight of oneself which every once in a while one could call religion or the interest that one has in science and the wish to accomplish certain things in solving questions partly of the brain, having in mind to receive more insight or to be able to use it or to have the satisfaction from having solved the problem or perhaps even using that what has been reached for other purposes to benefit mankind or maybe even to make money. As far as art is concerned one of the other directions in which man goes, What is it really for a man? That he sees beauty and is esthetically inclined and is excited and he wishes to do something about it because it seems to be a source of energy and ~~that~~ then using that energy by means of dexterity of a certain kind in the

creation of what is called art. Or perhaps not so much art but just something that comes out of me because you don't want to keep it within and using it simply as self-expression or making it very beautiful, at the same time wishing for admiration and respect.

We are a very strange conglomeration of people, and to find in ordinary life some kind of uniformity of that what exists in everybody and could become a common denominator- it's almost impossible because the variety of the acquired characteristics of a man are too manifold and the forms of behavior of each person is of course limited to that person and not everybody has everything that everyone else has. And although it may be limited for himself and someone else has another bunch of qualities which he uses, can one come to a general description of what a man really wants. And of course you don't, not on earth, not in this world. Your ambitions are altogether different and that even if two people say we will try to make it together, the purposes are not the same. How much of one, how much of the other? What is one willing to sacrifice if necessary? What should be predominant because so-called it is better? How does one know what is good and what is better and why shouldn't it be preferable even if it is so-called better? And what is the measure for it being better? Of course we have no means of coming to any definite conclusions and as a result in ordinary life we keep on talking. We do a few things here and there within the limitations of unconsciousness and they are very useful. Sometimes alleviate some ill or to be nice and kind or to be communicative or to help someone to solve certain problems and to make them understand logicality in some way or other. But all together for oneself could that be an aim that could satisfy one? And now I mean

in general, could there be an aim which could be adhered to by everyone? Obviously, nobody can say yes to that.

Now we talk about Work. And then we say we all have a common aim. How can we actually believe that? The approach is already different. The description of a common aim must be different because it is based on what I at the present time, happen to think or to feel. And although I can say that that what I am now as a personality is of course subjectively tinted, that what I would express as a so-called common aim will also be tinted by that what I am and also what I hope for. And can I hope for the same thing as someone else? If I try to define it in its most, let's call it, infinite term of using God as something that exists, how many people can agree on what is God or what He isn't? And whatever books have been written, whatever religious wars have been fought, all the different things of different religions all over the world, where is ~~the~~ a comparative religious idea that one can adhere to- anyone, that is applicable to the Japanese, or the Indians, or our own American Indians or ourselves here, or in Europe, or Aborigines in Australia, or such natives that ~~we~~ you are not familiar with? Can they all fall under the general term of having a common aim because they are all human? Of course, it's obvious. There is no equality of any kind of aim. There's no understanding. And our difficulties regarding Work is exactly subject to that kind of an interpretation. And as long as we stay within the interpretation of Work, we will always have differences of opinion. What is needed for Work is that I reduce the multiplicity of expressions regarding Work to such simple form that anybody in his good senses can understand what is meant.

This has nothing to do as yet with the possibility of an application. First you have to be clear about the meaning or the necessity of Work on yourself. And for that you have to be clear about your own motivations. You have to know that certain things in ordinary life are not satisfying. Because if you are satisfied in ordinary life you will not wish to Work. Work means I want to work for something that I don't have. So if I don't have it and I feel I should have it, I will miss it. And this missing gives me an idea that that what is empty should be filled. And the logical reasoning that is necessary simply means that what I now am, I cannot be satisfied with because it is not full enough simply because I say it is empty or I can say that what exists is not as yet completed. It comes to the same thing because if I'm still half of what I could become and I start to realize that that is actually the case and I become convinced it is that (knock on door) then the only way out would be that I find ways and means to go from where I am to that what I would like to reach as an aim. (background conversation)

So after this little intermezzo symphonica. What is it that we want? Here you are in Seattle. Some of you have attended groups, have read, have talked. Some of you are new. What is there in a group that could attract them? What is it there that they could go home with, of saying, "yes, it is of use to me", "I want to do something". What is it that one feels in coming to a group that one is understood? What is said or what perhaps is quoted and what perhaps even could be interpreted in such a way that it fits me as myself as I am. What is, with other words, fundamentally in Work? And what do I talk about when I say, "I want to understand myself as I am and I want to define what I should become".

And for that I start to think about what is an ideal for a man. What should he be on this earth because after all, we are not somewhere else. And what can I use at the present time for that purpose and also what will it cost me and how often can I apply it or do I need the help of someone else?

And without becoming religious about that, it is definitely of an ethical value. And sometimes one says it includes certain laws of morality which belong to the earth and which have been settled by certain people, or groups of people who have combined in order to see that among them, these laws of morality would be adhered to. Well how many denominations there are and how many religious sects and how many people who even within the church differ of opinion. Sometimes one has conversations with people over the radio, if you know perhaps what I mean. Very interesting that people can ask questions particularly of the clergy and that a couple of hours is spent on the radio on one of the stations on which then there is a clergyman more or less from Christianity, a Protestant, and there is a Rabbi, and there is a Roman Catholic. And people from ordinary life call up and want to get a line, as it were, on the clergy and have problems that trouble them and they open up to the possibility of getting an answer. And then the answer is given by one of the three and really they don't agree. That's right that they don't agree and sometimes over the radio there is a little argument and a discussion. I think it's useful. But the person who asked the question is left in the lurch because then what kind of answer will he or she follow? And of course it is absolutely impossible to agree.

One can agree on principles. One can agree on certain facts which are irrefutable. One can agree on axiomatic truths and for the mode of

living one can agree on a working hypothesis. But even that, when I say it is supposed to be such and such and this we assume to be the truth it only means that up to that moment there is no contradiction to that kind of a saying and for the time being that what I have acquired as facts about myself, all of them can be agreed to by anyone who thinks and nothing new has been discovered as yet that will throw it over.

But of course progress, if one believes in it, is of course subject to changes and different aspects of how one looks at different facts and interpretations which are different from each other, can sometimes reveal more of a truth that I'm interested in and that I did not know yesterday. And so one builds up for oneself in thinking, in feeling, in experiencing, in living, in contact with other people I start to question myself, what I think about it, what I am satisfied with, what I could believe in, what maybe even new to me but I'm not so quite sure until I find out that my experience agrees with what I have thought. And that, after all, the only thing I can go by is what I experience.

Now what is an experience? It's a very strange kind of a word. It means that I, in the time I am living, in a certain activity, receives from the activity a conviction which for me again becomes a knowledge but when it is an experience of my own and although it may belong to me alone and not to someone else, for me it becomes truthful. And this truthfulness is of course dependent on what I am at this time. And I could expect and certainly assume that when I continue to live and accumulate more and more experience that then that picture of the truth of myself might change and I call it insight. That I receive more insight or wisdom and that I then judge the state in which I have been and which I now could become tomorrow or in the future is subject to a different kind

of interpretation as a knowledge for me. And when the knowledge has been applied in the form of putting to practice that what I know, I receive an understanding. And with the continuation of such understanding, in living and digesting as it were the understanding, I become more convinced and in maturity receive more assurance of that what I really am and I let go the different things that perhaps were useful but are of no use any further for me. What one wants is not so much the knowledge or even the understanding. One wants to be a total human being. One does not want even the different centers to function correctly. Of course it is necessary to become a real being at a certain level, and that what contributes to becoming and making a being is functioning as purely as it can be functioning. But the being is the level of myself as a result of the experiences which I have.

If one now starts to consider that kind of a question in a general way, does that apply to each person? For instance, if one says, "I wish to work on myself", what do I really have in mind? I want certain facts which for me become strong enough, assured enough and irrefutable, I've said, dependable. I say in general I want to know the truth about myself. I want to have that kind of knowledge that I can rely on it. That it could be something for me as a foundation which is strong enough to build on but also that I would have the assurance that what I think today, I'll think tomorrow. That what is a fact for me remains a fact, to say it even with a big word, remains a fact in eternity. Or that what I wish to find out about myself becomes reliable as truth because I say sometimes, "Truth sets me free".

Now what do I mean by setting me free? What is there to be set free? Or reversely, what is there that is bound? About such questions you must you must think, because it is very much connected with the motivations for

your wish why you should be interested in Work on yourself.

What is it that bind me? I am bound by my manifestations. I am bound by the expressions of myself when I say behavior. I am bound by activity of my body and my feeling and my mind. I am bound by the so-called reaction process which means that when I receive impressions by any one of the five sense organs, I reflect what ever I receive as energy into a form of a reaction which then becomes an activity, sometimes an outside outward ~~action~~ that is noticeable behavior, sometimes a train of thought, sometimes a very definite feeling. But the reaction is prompted because I receive an activity from the outside world as energy now affecting me and I react uncontrolled. Can I understand that? That I am bound by my reactions, that I am in that sense not at all a free man? And if I want to consider what actually is unique for me, have I originality of finding a form for the energy which is within me as Life and as a force to be expressed in a form which is original?

All other forms including words, sentences, sometimes behavior forms, sometimes based on imitation of others, sometimes based on quotations and that what I have heard and repeating them and sometimes repetitions ~~repetitions~~ of myself of certain things that are already so-called my property.

All of that is reaction. Reaction is that a thought in my mind associates with other thoughts and I cannot help that because that's the way my mind has been brought up. As a matter of fact, that kind of a mind which of course we call unconscious is considered very clever when it is able to associate quickly, for someone who says "what is the telephone number?" - "ah, it is such and such and such" - and "how old are you?", of course, that one knows also. But "who was born and lived 900 years?", and I say, "Methusalah", you say, "bravo, that's a clever man."

All such things are reactions. I quote from others. I admire Beethoven because he plays, but I only ~~knot~~ know it by someone else playing. I don't know it from himself direct, I haven't lived that time and I can read about him but what is really second-hand or third-hand and I still react to that and I assume it is Beethoven.

If you want to consider that further for your own thought process, what is there that is original? What is there that you really when a new thought strikes you, that then ~~you~~ immediately you want to place it and give it a name and pigeon holing it and put it in your memory, and when you can bring it forth again at a later time I say you are very clever when you have a good memory and people start to admire you for it. What is it for oneself? What is it that I now want that I say is reliable and could become my own? At the time when I say that it wants to be my own, I think I have to do away with the fact that I am now subjectively what I am in such a sense that I can consider myself a product of my environment, education and the rest and that there really in an unconscious state have constantly reacted without actually being able to become a genius and I won't be a genius because I'm an ordinary person and I can leave it to someone who happens to be very sensitive because he may be very happy that he is. I am not.

I'm just a simple person who wants to get along and I want to find out what it is why I have to get along with what I am. And without comparing myself with other people, I always have to face myself and what it is that I can do with the talents I have. And it is not simply to be acceptable for me to take someone or take something from someone. If I do, I want to give it back or pay for it. And if I then have paid for it, it is not my own because it's not my experience.

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I make a sharp distinction between that what actually is one's own experience and know in the sense that I can claim it. Any kind of a subjective something, mind or feeling, or even activity of the body, is in a way..in a sense, not my own. You must understand that quite well. I'm a product of the earth, of Mother Nature. I have a framework which I call unconsciousness. I live my life the best way I can to the best of my ability but my knowledge is based on what someone else has already said or has been known. With other words, my desire for adventure, for something new really doesn't exist very much, and if it is there in the beginning it wears off and after some time as a result of a process of education I have a tremendous amount of ordinary stuff put into me, some useful and sometimes quite alright for making money or making friends or being able to ask someone to marry me, but for myself for my own growth I must realize if I keep on thinking that there is a limitation to myself as I live on earth. You must understand that very well because we don't believe it.

We even say that if I cannot solve the problems of myself because of ignorance that I can always pray to God and He will tell me. And of course, I question it. In the first place, I don't know what God is, but when I pray I don't know how to pray. How can I call His attention to me? And then if I could, how can He answer? And why should He answer me? What is there in me so exceptional that I could ask God to pay attention to me? And of course I can get around it. I say, "But I don't really ask total God. I ask my own God", and that I think is quite right because it's the only way I can find for myself which is a way out.

But where do we find that kind of a semi-God? I must believe in something that is higher than I am if I wish to strive because you see

that is a requirement of the force of Life. The requirement for a man is that he stands straight and that he has an ability of lifting his arms up to heaven and that he can also with his head wish that he could be there where he now looks at up towards the stars. That a man is of course with his feet on the ground and still belongs to the earth and that just about where his midrift is, is the possibility by a deep breath to set in motion, that is, actual motion, that what is emotional in a man in feeling and deeply emotionally being touched by the wish for becoming something different which his mind tells him he can become and which his feet tell him that he will have a hell of a time doing it.
(Are we there? ya- I'll keep up with you?)

What I mean by all this. In the world as I have to live it and the way I am affected by it becomes much too much for me. It is too involved. The world and even Mother Nature doesn't want me to be a simple man. Even Mother Nature is not simple. And many people already know a little bit about how they react to the different attributes of the earth itself. And how little there is left as a sense of adventure to discover new territory, let's say, of the earth, but do I know myself as my own territory well enough? Do I know if my body represents the earth? Do I know enough about my manifestations? Can I at certain times actually see them? or become aware of them? Or do I already delegate a great deal of my manifestations to some kind of an unconscious existence in which even my consciousness, my ordinary brain, ~~doesn~~ don't function. That is, my habitual forms of behavior are already reduced to the functions of two centers only and my mind doesn't enter any more into what the body so-called, dictates to me, ~~that~~ and of course can be done very cleverly but I cannot be called a man when my mind is not functioning sufficiently.

And this is the constant trouble that I run up against when I want to develop. I say in what direction first, what is it when I use God ~~and~~ as I've said before doesn't help me. How can I reach that what is above me or away from me or what could become active when I say within myself there is a potentiality? Or what is it that I should set in motion ~~if~~ of something that is now potential and apparently is not functioning and it will not function just by ordinary life and that the constant wish to protect myself as I grow older that I have no further interest or that my interest is lessened a great deal by what I experience and that more and more as I grow older I ~~lost~~ lose my youthful enthusiasm and it is substituted by the law of finding things which do not require as much energy and I'm interested in the least amount of resistance and I don't want really to Work, not even physically. I want machinery to do it. I want to have the facilities of progress. I want push-buttons. I want things to be condensed that I don't have to spend the time in reading long articles. At certain times I become fed up with whatever Latin and Greek people have said and philosophers and the books that have been published and are now in the library and never taken out. Only when I become studious in a certain direction, but I'm not talking about such exceptions. I'm talking about an ordinary man living his life on earth and where will he find sustenance for himself in his wish to develop or to overcome the fact that he is limited and remains limited because of his unconsciousness.

There has to be in a person a very definite wish for reaching something that is difficult to come by but which purpose is to satisfy himself in his emptiness. There has to be gradually a certain need which I know must be fed. That is even that there is something missing so much that I could not live without continuing with the wish to fill it. Sometimes

one goes very much further even and says if a person honestly wants to Work on himself that has to become so strong that it is that he could not live unless he Works. Of course, we are very far removed from that. But you know, if you stop breathing, you die. If you dont' receive impressions through five sense organs, you also die. If you don't feed your inner life, you die. Does one want death? Because there is a fear that I will lose everything and I hustle when I try to live and I have a few little bit of morality principles and I say I want to be a good man or ethically correct or I don't want to tell lies or I want to be helpful. All of that I say it belongs to me but doesn't help me, doesn't give me, I say many times, bread in heaven. And do I make a distinction between heaven and earth? And if I do, why do I do it? Why do I wish to talk about heaven or ~~a~~ the wish of heaven on earth? Or why is it that when I am in a herd of sheep that there is someone who is black and has ideas of his own and doesn't want to be at the place where he is because he doesn't believe in the kindness of the butcher or the shepherd.

If there are cells in a body and they are not satisfied with the place where they are and they are supposed to function just as an ordinary little elbow cell and for some reason or other all of a sudden there is an idea that they want to migrate, that they want to go, emigrate to another country, then there is some stupid, foolish notion in an elbow cell that it would like to go to your eye and function as a very important organ. And then they wish to leave their little country of the elbow and gradually reach as if a person like a Mohammedan wants to go to Mecca in order to worship Mohammed and to be there at the Karapah simply, for him, the Holy Land, so that when he can come back and he can wear a fez, he can become a Hadji and be admired in his village. What is it that

really

really is that kind of blackness in a sheep? That he wants to distinguish himself? Of course not. It happens to be that he is different from someone else but not for the reason of wishing to be different. As long as a man wishes to be different from other people he never will be interested in Work. Because he pays much too much attention to what other people think of him. A person who wants to Work considers himself the way he is and not how he can embellish himself. Within certain reasons or reasonings he has to behave in order to be, let's say, acceptable and to have rules 'comme il faut' as it ought to be, and to stay within the law as prescribed by society. But that in itself is nothing when one compares oneself with others and then feels that one is a little superior or that you rebel against society and want to make it known and what in God's name do you offer? What is it that you think that you do with rebellion? All you do is become negative about existing states and you then behave as if you know and you don't know anything at all. All you know is you don't like certain things but you have nothing that is a substitute that you can live for or live with. That is why I say a person who is interested in vanity never will have force for his wish to develop.

That is, to develop his inner life which is not known to others primarily, which is a relationship between him and that what is higher than he is and to which he then can pray without standing on the street and showing off that he is so religious or to go to church in order to be seen. The ideas of ordinary life, the feelings one has about oneself, the way one behaves, all have to be scrutinized. Why do I do what I do? What are the motivations for myself in this life now? Why do I talk? Why do I talk in the way I talk? Why do I get angry at something I don't understand? Why am I critical about others where I don't know at all why they behave

that way. What do I know about myself when I vascillate and I do not know what the direction is that I should take and why should I say that I now come to a meeting in order to be told what to do? Let's say it this way. A meeting is not going to help you at all, unless there is something in you that is already open enough to the possibility of receiving some kind of information that you can apply. And then you must apply it. If you don't and you remain a little critical or constantly say "there's nothing in a meeting because they cannot tell me what I want", who in God's name do you think you are? It's the same kind of effrontry that you would have if you think that God will actually look at you, because you are a nincompoop. You are a stupid fool. You are difficult sometimes for yourself and sometimes you do not know what kind of expression should be followed by whatever expression you have already had. Or whether a thought should follow a kind of a thought that may have been unsatisfactory to you.

But for that one tries to find what it is that I can find with openness, that is that I can let it penetrate within me so that something when it does penetrate I can use it, I can eat it, I can be nourished by it and I can receive from that impetus for a further wish to Work on myself.

No one is going to give you Work on a silver spoon. You have to Work in the sweat of your brow in order to develop. If you don't do that you will always pass the good things by and remain conceited. One is a small little bit of something just happening to be on earth because the measure for this kind of development of inner life is only what is your value in regard to heaven. Not in regard to ordinary life, even if you are a misfit. Your value in regard to your heaven is the relationship between your surface manifestations physically expressed and that what is

essential essence quality within you as the representation of Real life. That is the relationship that I'm interested in because I don't want to be on one, I don't know how to get to the other, but I do know that I have to Work in order to leave one and to reach the other. And this one calls Work on oneself. Gradually leaving the surface of my ordinary existence, making myself become really interested and sincere and as honest as I can be and the further I go within myself, the simpler I must become because the multiplicity of manifestations of life disappears out of view and I'm left with my essential qualities which of course are much less in quantity, but they are better in quality.

The search for a person who wants to come to a meeting is that he comes with an open mind and an open heart, trying to find out what can be told to me myself when I come and how do I come to a meeting? By wishing to receive. Not by wishing to tell what I experience and how I have suffered and how terrible my situations are etcetera,etcetera. All of us suffer. Don't make a mistake. Everybody who wishes to develop will suffer. Everybody who wishes to understand his unconsciousness and sees his manifestations and is subjective hundred percent- all such people will suffer when they want to introduce something of a different kind.

We call it objectivity, we call it of course the accumulation of certain facts on which I can rely and which I believe in that they could belong to a development of my inner life. Whatever further descriptions there are about Work, about that what is the development of one's feeling center into a full-grown body of Ktsdjian, or that what is needed for feeding to give nourishment to that what is a soul in embryo- all of that you can explain for yourself and you can read about.

But what is it that I wish to get from a meeting? Stimulus. And

how will I get it? Only when I'm open to receive that. Only when I am free from criticism of other people. Only when I am sufficiently humble to say I don't know everything, but I honestly want to know, so I sit down and listen. And I don't have prejudices and I don't start out with an idea that nobody can really tell me anything because I am so unique in my suffering. It is so stupid to think that. You see, now comes the common aim.

We are all alike. We are all, as we say, asleep. You can say unconscious. We are all trying to do our best in this life on earth. Maybe we do believe in eternity of life in the continuation of life. Maybe we think about reincarnation and recurrence, about the totality of life being, I say, eternal- that is, infinite in existence. That means free from dimensions of time and space, of that what is within myself as magnetic center which is the representation of life, as God is Life or as life is as a God-loving Father to which we could, if we wished, respond in an attitude of humbleness wishing to accept without criticism what we are as has been produced by biology, and by natural phenomena and by environment. And all of a sudden I find myself in a certain state. I want to think, I want to ponder, I want to look a little bit about what I have done. I want to become acquainted with what I really am. I say I want facts about myself. That is, a knowledge which is based on an experience that for me becomes a fact. But I want that fact to represent knowledge. And this knowledge is of a concern to me when I sit and think and I exclude as much as I can the rest of the world, and the telephones and all previous conversations with different people, and reduce, if I can, to a minimum any kind of a thought about relationships because I am by myself now, and I want to be honest and I enter, if I can, in the inner

inner chamber of my heart, and there I want to find the truth for myself, I say many times, like a book that I can open in which I can read the history of myself up to a certain moment.

And at that moment I make a vow. I say, but if there is a chance by means of Work to find out what I really am, then I want to do that because it's the only way by which I could rely on the verity, that is, the truthfulness of the foundation. I call it my past as having been brought to this moment of existence when I now wish to plan for the future of my life. And I say the simplicity does require that I leave alone my outside world, as it were, in the manifestations of my physical body but I want to become simple and humble in the eyes of that what is higher than I am. And I wish now that something could exist which could remind me. That even if I say I pray, I'm not always reminded, then only when I pray. Even if I say that in prayer I may not reach the God that I wish to reach at least I could become pious and turn within myself and try to see what I am and to receive from that inspiration for future possibilities.

But I need something a little bit more tangible in the beginning and I say I wished that God could come to earth or that sometimes there is a messenger, and I say, "Yes, I believe that if Jesus Christ were here, I would be converted". But you see I'm not here or wasn't here when he so-called came to earth. And even that, the memory, or what I read and I try to understand the Bible, and I try to understand other Holy books, Sacred books of the East, or whatever there is in Bddhism, Whatever there is in Tibetanism, whatever I can understand of Egyptian mythology, what I know about Zende~~rfest~~ avesta, what I know about Zen, about the different Aboriginal ideas about religion and their wish, what I study in anthropology, all the different things combined, it doesn't matter because I'm

studious and I want to find out, and I sit up day and day after day, I'm interested in such things. I'm not interested too much anymore in ordinary clap-trap of knowledge that is being transmitted between people or that I hear over the radio or where, where they fill it into newspapers and all kind of nonsense..or nonsensical statements. I wish to become a man, you see.

When I come to that kind of conclusion, when I say, I sit down and I say, "Now, I want to be honest with myself, no shenanigans anymore," I know that I have worked in a certain direction. Am I right, am I clear about what I really want? What is it in my own conscience that I want to have? How can I grow up? How can I fight against what Mother Nature puts in my way as an obstacle? How can I overcome it because I have a desire now that I want to be a man? Whatever I now define as a man, we can say harmonious if I know the law of Harmony, it's alright. If I say in equilibrium do I know any kind of an experience that I actually was in balance, where there was a balance between my three centers? Or was one a little bit heavier loaded than the other and that the scale went down there. ~~I sit~~ Is it in balance, ~~I sit~~ is it can...is it something that can be kept in balance even if it receives a little bit of a push one way? Does it go down, does it come back? I wish to be, let's say, like a gyroscope in action but I have a very definite point of reference in the axis which rotates, or because of which the gyroscope rotates around the axis and points constantly to one point as if it is a compass to the north pole, magnetic pole.

I wish within myself something that points to my own magnetic center. I want to have a balance within me but mostly I want ease of life, peace within me, no conflicts. I don't want to remain confused.

I don't want to accept today one thing and tomorrow something else. I don't want my mind to contradict my feeling and reversely. I want to have unity. I want something that I say, "This is me, totally".

You see, this is the reason for Work because I wish to create little 'I' in the image of God so that then if I pray I can be heard. It's my 'I' I create. Nobody else's and no one can take it away from me. If I wish to create it, I say, in the eyes or the image of the Lord, even the Lord cannot take it away from me. He has given me life. The Lord will not take it away from me. You see I must understand that quite well because you can say in accordance with ordinary religion you will be smitten and God will kill you and a man should be strong enough to say, "Let Him kill me. If that is what He wants with me, even that I will accept". Try to understand the strength that a person should have when he wants to grow up. He has to fight against all kind of conditions which happen to be at the present time because of such lovely progress that we are making with this civilization. And our culture kills us because it prevents us from seeing essential things and now in the midst of all of this we say we should have the audacity to come to oneself and to build within oneself something that can stand the ravages of time and that could become permanent and sometimes one wishes for eternity or an understanding of that.

You understand now what I mean by having a group? You come together with that kind of an aim becuse that is a common aim and it is simple. Your own growth and the discussions of how can you have light on that path leading to eternity of an understanding of the totality of all life now existing by the acknowledgement of that what you are now also existing and having a wish to become whole, complete, to be

able to say, "I am, I am a man. I am a man who wishes to do. I am a man who is able to think clear and not to be interfered with by feelings. I wish to be a man with emotions, deep enought to understand myself and open enough to leave room for all forms of life which I then could love, like I love myself and my life within me."

A man who is able, I say, to do. It means that my body could become a servant in the service of that what is conscousness and conscience. That I wish to develop e a conscience which tells me what is right and wrong, which gives me perhaps strength emotionally expressed of a real wish for further growth and development and evolution and which gives me at the same time an insight first of the conditions as they are. In the second place, of that what I am. In the third place, opening the possibility of having a vista of a possible future. To stand on the past, to be in the present and to live in making plans for the future. This should be the aim of a man and in that all those who are serious could agree.

The differences between people in an ordinary sense in an unconscious world disappear because they don't amount to very much. What difference does it make if you earn ten thousand dollars and I, five? I still have a conscience and I still wish to be honest. What do I care if people respect me or are jealous. It's their affair. It does not affect me. What does affect me is that I find within myself contradictions and dishonesty and hypocricy. If I have feelings of vanity, self-love, pride, If I find myself enjoying the suffering of someone else, If I feel that what I want to get I don't want to pay for- that I'm a cheapskate, ~~Or~~ that I say that that what I am now getting is that because I am entitled to it because I have worked for it. The only time

you work for something that becomes your own is when you actually Work, that is, you become active and not reactive. That you wish to become a man by the creation of something that gives you real knowledge as objective value. That you can claim because that could become your life when it is set free.

At the present time it is not your life. It is bound to the earth. You say, unfortunate that mankind is that way. Yes it is. It is unfortunate we are on this earth. It is further unfortunate that you are misusing energies. That we misuse electricity, that we apply technology in order to make things easier. That we do not educate any more in reality for life but that we just stuffed them full with couple of little facts so that you can have a Ph.D. or something. That we place the emphasis constantly not on the real values of life but it is based on how much money do you make and what can you afford and do you wish wall-to-wall carpet on the floor or five cars in a garage and I don't know how mahy chickens in the pot and to compare yourself with your neighbor and to say I'm much and much better and there by the grace of God would I go but I'm not going to him because I am already superior. Such God-dammed nonsense we talk every once in a while. Where is the humbleness of a man who really considers himself in his wish to grow up and then honestly tries to Work because this is now the requirement.

If you once hear now that what is Work and what we call observation and participation a little later, impartiality, what we call a moment, what we call the accumulation of data about oneself, what one says that that what I am. I know now what I am and then I think afterwards, I consider that what I am, that is, what I know as facts about myself and I compare them with an ideal I have of what a man should be and I compare

and I become critical and I say, "No, that what I am is not as yet right because it is not become to a harmonious man".

Again, I say, whichever way I define that, I want to learn the law of harmony but I will be on my way by saying I want to become harmonious, I say, again and again, so help me God because I want to go towards that what is in eterntiy. Try to understand your own religion, of your feeling of that kind of quality, of the admittance of life next to you also existing, also having a right to exist. Try to find out for yourself if you can be, by this little 'I' functioning in impartiality, to give you the facts of truth and with intellectually you're not interfered ~~and~~ in that mental process by a like or dislike, but the acceptance of that what you are and in reality what you are and no quibling and no explanations and no rationalization process and to undo the conditioning of my education or the influences from father and mother and all the rest.

I am at the present time facing my own life and I consider myself as a potential man wishing to grow up in this world because that apparently is all that has been given. Of course I can say I kill myself, but what happens and how do I know that perhaps I have to come back ten thousand times until I come to the conclusion that now is the time to accept myself because then I can have the freedom. It's quite alright, life can continue and it can be repeated, repeated in exactly the same way until you learn your lesson. Is there a lesson, is there a school for life, is this earth actually a teacher, is Mother Nature interested in your growth? Is she interested in a family to be kept until they become mature and must leave home? No mother can object to her son wishing to leave the home when the relationship is right and that son will continue in life in his simplicity, walking with a stick on his shoulder, I've said

many times, with a handkerchief, with not much in that handerchief, just enough as a sustenance for his life, but he is free because he walks into the sun.

You see, for us, Work has such a meaning. Work, for us, is quite simple and don't lose yourself in criticism about what isn't. There are lots of things that are not and we know you can remain negative if you like to swim in that. Go ahead, swim. Who cares? For in the last instance you have to care and if you don't care nobody else will. You can live your life anyway you like. You can also suffer and create it for yourself. You can even also feel sorry but again, what of it? It won't buy you bread in heaven, I've said. You wish to make something out of your life, then go ahead and make it and don't sit and don't remain critical. The criticism is only to give you facts that are more truthful because they are impartial. You can use them as building blocks for yourself.

How do you get such facts to connect? That is, I see myself. I observe, this little 'I' is observant. It gives me facts about myself. I wish to continue with the wish because as long as the little 'I' exists, I receive information. When it doesn't exist it is a blank. I can patch it together afterwards and say, "Yes one state led to another but I don't know exactly how it happened to be".

If I wish to continue with Work I try as much as I can two things. To deepen my wish, to intensify the relationship of 'I' and it, myself. And the other, to try to string, as it were, moments together, to make it continuous by the insistence on the part of myself that I don't want to lose my 'I'. I want to have my 'I' present to me and I want it to function impartially but I want the moment to expand sometimes I say, as a sphere

of timelessness, of a non-dimensional something that frees me from the subjectivity of my own time. All such concepts of course, they can become clearer and clearer as you Work because your mind starts to change, your feeling will change because it deepens and becomes emotionally involved and allows for the love of God and the love of your fellow man and whatever may happen after one has grown up a little more and still a little more and to add a little more again and again and again each day when you happen to think about Work and you make that attempt of that kind of creation of that understanding of yourself.

This simplicity must be there as a common aim. When you talk, you have to talk about that. You have to talk about the attempt you make and the acquisition of knowledge of yourself which you have received.

You Work with your machinery. The little 'I' is there to manipulate as it were, to control it or to tell it or to grow up with it or to receive from you what it is as food that you make and prepare the best of your knowledge whatever you think is nourishment for that little 'I'. The continuation of your wish to keep on creating it, making it. It is a definite process of creation. Don't think it is different. It is not just something that God is going to give you. You have to do it. That's your task on earth. That's the reason you are on earth. It is not a question of hoping for the best. It's a question of labouring in the vineyard of the Lord and ploughing and hoeing and actually planting in accordance with the laws.

Some laws we don't understand. It will be along time before we will and maybe never. Who knows that? Only when, if, theoretically one could say, at the end, but what is the end of infinity? It isn't. When I say it is, I say it isn't because that is the definition of the isn't

or is. One doesn't understand that. One must know that now is free from all things of thought or feeling. That that what I wish to accept is that what I am, as I am and know and nome of the questions, none of the feelings, none of the descriptions, as I am, I am.

Mr. Nyland: It's finished. Already? We continue tomorrow. Is it still running?

Answer : It's still runing.

Mr. Nyland: Still?

Answer: Pretty close.

Mr. Nyland: We continue tomorrow. You ask tomorrow. You come here open-minded. We talk about Work to try to explain it, if you need explanations. Try to think about it tomorrow. It is not easy but it is worthwhile if you want to grow up. So until tomorrow. Goodnight.

End

Transcribed: Kathy Taylor, Vancouver

Typed: Victor Hart, Seattle (November, 1972)

Proof: Vicki Mitchell

Proof: Linda E.